

The Missionary Intelligencer.

VOLUME XXII.

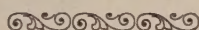
APRIL, 1909.

NUMBER 4.

Entered at the Post-office at Cincinnati, O., as second-class matter.

Address all correspondence to the Foreign Christian Missionary Society, Box 884,
Cincinnati, Ohio.

THE CHILDREN HAVE THE FLOOR.



CHILDREN'S DAY, the first Sunday in June, has the promise of great things. The exercise, "The Centennial Call," is, without question, the crowning effort of Prof. P. H. Duncan, who has never produced a poor one. This is distinctly a Centennial Exercise, and no Sunday-school can afford to neglect its use. Every one can not go to Pittsburg next fall, but every one can join in a Centennial celebration through Children's Day, the first Sunday in June.

The way orders for Children's Day supplies are pouring in on Secretary Stephen J. Corey, makes it look as though the Sunday-schools would make Children's Day unanimous. Be it so. He is prepared for an unprecedented storm of orders. Let us see to it that the Centennial Children's Day is made one of the most significant in the long and successful history of that annual festival. Plan for mighty things! Already we can see \$100,000 appearing on the horizon. This is the mark the Sunday-school host has set for itself.

It is a day of good cheer, of sunshine, of flowers, of smiles, and of all helpfulness. It is emphatically a day when the children have the floor. It is sure to be a significant mile-post in our history this year.

FINANCIAL EXHIBIT.

The following shows the receipts of the Foreign Society for the first five months of the current missionary year:

	1908.	1909.	Gain.
Contributions from churches.....	92	157	65
Contributions from Sunday-schools.....	66	94	28
Contributions from C. E. Societies.....	467	503	36
Individual contributions	200	315	115
Amounts	\$14,338 99	\$27,428 29	\$13,089 30

Comparing the receipts from different sources shows the following:

	1908.	1909.	Gain.
Churches	\$2,586 39	\$6,684 82	\$4,098 43
Sunday-schools	943 99	1,001 22	57 23
Christian Endeavor	3,625 60	3,538 97	*86 63
Individual offerings	2,723 21	6,974 76	4,251 55
Miscellaneous	607 30	1,598 52	991 22
Annuities	1,750 50	7,410 00	5,659 50
Bequests	2,102 00	220 00	*1,882 00

*Loss.

Gain in regular receipts, \$9,311.80; gain in annuities, \$5,659.50; loss in bequests, \$1,882. This is a healthy gain. It is hardly large enough for our Centennial year. Send to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

EDITORIAL NOTES.

Please send your church offering at once, if possible.

Welcome, new Living-link churches, into the enlarging circle!

If you have not ordered Children's Day supplies, it will be well to attend to it to-day.

The Sunday-school army is set on \$100,000 on Children's Day for Heathen Missions.

Mary Eleanor was born to Mr. and Mrs. Leslie Wolf, Manila, Philippine Islands, January 18th.

The annuity gifts are coming thick and fast. May the stream expand with each passing week.

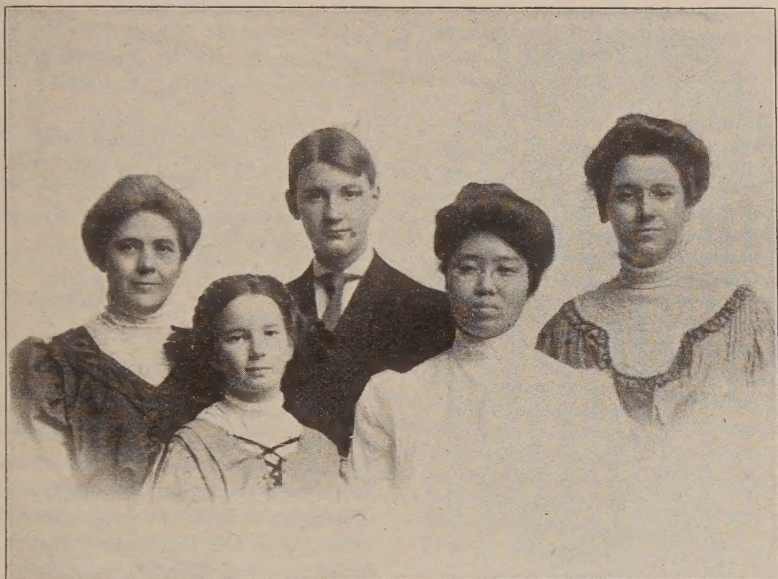
Please see that every church in your county takes the March offering before the campaign is over.

Remember, our ideal is to secure 100 gifts this year of \$500 or more. We are moving in that direction.

The Central Christian Church, of Austin, Texas, had last year five of its members volunteer for the foreign field.

The Children's Day exercise, "The Centennial Call," by Prof. P. H. Duncan, strikes a high standard in excellency.

The reports from the foreign fields were never before so encouraging as they are at this time. The only thing



Mrs. Laura D. Garst.

Morrison.

Gretchen.

Rachel.

Kiyomi Kawamura.

It will be remembered that Charles E. Garst gave his life to Japan. This is a picture of his family, who reside in Des Moines, and also the bright, consecrated Japanese girl who is studying in Drake University. She is the daughter of one of our very useful Japanese preachers, who labors in season and out of season in Japan.

to discourage is the slowness of some churches at home.

The receipts for February amounted to \$5,477.15, a gain over the corresponding month of 1908 of \$2,652.74. There was a gain from every source except the Endeavor Societies.

If the people read thoughtfully the *Missionary Intelligencer* they will be enthusiastic believers in Foreign Missions. I like it better all the time.—F. M. Warren, Centralia, Ill.

Madison A. Hart, Columbia, Mo., says: "James Ware, of China, gave us a great message Sunday morning. He is a prince among men. We are

trying to overreach the work of last year."

The February number of the *Missionary Intelligencer* is one of the choicest copies ever yet issued. We have reason to be proud of our missionary journals.—J. H. Canby, Traverse City, Mich.

Miss Emma A. Lyon, Nankin, China, reports that eight of her girls and one woman have asked to be baptized. She is at the head of our great girls' school in that city. She reports great interest in her work.

Arthur Stout, Artesia, New Mexico, sends thirty-six new subscribers to

the Missionary Intelligencer, cash with order. We would like to have one-thousand other pastors do the same thing at once.



Dr. Jennie Fleming,

now a missionary of the Foreign Society at Harda, India, and the Living-link of the church at Columbia, Mo. Her teachers in William Woods College, from which she graduated with the degree of A. B. in the class of 1898, taking first honors, consider her one of the best students that ever passed through their classes. The Columbia Church was fortunate in securing her as their Living-link. We congratulate them upon their good fortune.

There will be a note of triumph lacking at Pittsburg if the missionary offerings are not far in excess of any previous year. Every church and every member of every church should have a worthy part in the offering for Foreign Missions.

The Christian Tabernacle, Fort Worth, Texas, has entered upon a large building enterprise, and they be-

gin by the support of a missionary on the foreign field. E. M. Waits, minister, is greatly encouraged over the liberality of his church.

One of our preachers said, "If I am not in sympathy with the missionary enterprise, what right have I to preach the gospel?" A non-missionary preacher of the gospel is a solecism in creation. Such a man has no place in the pulpit in any congregation of believers.

Remember, 200,000 copies of the "Centennial Call," the new Children's Day exercise for Foreign Missions, are now ready for distribution. Send the name of your Sunday-school and its average attendance to Stephen J. Corey, Box 884, Cincinnati, and receive the exercises free.

The February number of "The William Woods College Record," Fulton, Mo. (editor, President J. B. Jones), was a splendid missionary issue. It was graced by missionary illustrations and telling articles. And this reminds us that William Woods College is a real center of missionary influence.

Money is the god of the material world, and there its power ends. A London newspaper offered a prize for the best definition of money, and it was awarded to a young man whose definition was, "An article which may be used as a universal passport to everywhere except heaven, and as a universal provider of everything except happiness."

The church as a whole gives \$22,000,000 a year for Foreign Missions. That appears a large sum. But it is not. Compared with the amounts invested in business enterprises, it is a trifle. There are thousands of millions waiting profitable investment.

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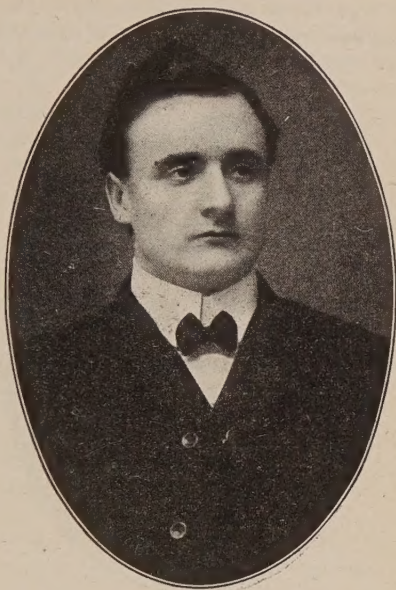
There is no limit to the sums men are ready to furnish, in hope of a reasonable return.

In this issue of the *Intelligencer* will be found an exceedingly interesting letter from Dr. Z. S. Loftis, under the title "Itinerating by Houseboat," in the China Department. He is on his way to Batang, border of Tibet, about 2,400 miles from the coast. His stay with the missionaries in China before his long journey will be pleasant and profitable.

A bishop once asked a returned missionary, "How many missionaries have you now on your station?" "Three thousand," was his answer. "I did not ask you how many converts you had," explained his lordship, "but how many missionaries." "I quite understood your lordship, and again I can reply, three thousand, for all our converts are missionaries."—James D. Lawson.

Most of the objections to Foreign Missions come from those who give nothing whatever. Those who know about the work and pray for its prosperity and give for its maintenance never object. They are satisfied with their investment. Their one and only regret is that they can not do more that Christ may be glorified in the conversion of all nations and tongues and peoples.

Marion Stevenson, of St. Louis, becomes the Superintendent of The National Christian Bible School Association, which was organized in St. Louis in 1904. His duties will be to foster the best interest of our Sunday-schools, a very important duty, and he is an exceedingly efficient man for the task. The Sunday-school hosts and our whole brotherhood should rally about him.



W. S. Lockhart, Fayetteville, Ark., whose church supports a missionary in the future.

A man of some prominence in one of our churches said, "I would give money to build railroads in China, but not a cent for missions; the missionary enterprise is all a mistake." He is not alone in that feeling. If it is a mistake, it is Christ's mistake, and not ours. He contemplated nothing less than the conquest of the whole world. He expects that. He can not see of the travail of his soul and be satisfied till all nations have accepted the gospel.

Dr. Daniel March died March 2d at Woburn, Mass. He was ninety-three. He was a great missionary leader. Dr. March was the author of "Morning Light in Many Lands," one of the most stirring books in modern times. After he was seventy he made a circuit of the globe. One of the last services he rendered was the selection of a missionary library of 300 vol-

umes, which he presented to a Congregational church at Woburn, which he served so long as pastor.



L. W. McCreary, Pastor, the Hamilton Avenue Christian Church, St. Louis, Mo., which recently became a Living-link in the Foreign Society.

The Foreign Society has received a large number of the holiday number of the Congo Christian, the little quarterly paper published by the missionaries at Bolenge. It is a most interesting number. It tells of the great holiday reunion at Bolenge of all the native evangelists and the Christians from all parts of our field. This number is rich in news of the wonderful work among the cannibals of the Congo. Send two cents in postage to the Foreign Society and get a copy.

We do not pray in the name of Christ until we pray in his passion for the souls of men and embrace the ends of the earth. We must not end our prayers with personal concerns. What are we the better for the language of Christ? What are we the better for the world-wide passion of

Jesus Christ, if we stop there? Our prayers must be as spacious as the compassions of our Master, as far-reaching as the propitiation of Jesus Christ. You believe he died for all men; you must pray for all men.—J. D. Jones.

Bishop Frank M. Bristol recalls the day when Chaplain McCabe read in a newspaper, when on the train, that Ingersoll had said to a free-thinkers' convention: "The churches are dying out all over the land; they are struck with death." McCabe, taking out his pencil, wrote the following telegram, and sent it to Ingersoll when the next station was reached: "Dear Robert!—All hail the power of Jesus' name! We are building more than one Methodist church for every day in the year, and propose to make it two a day.—C. C. McCabe."

The Japanese who remained at home denied themselves that they might send food and clothing and medicine and the munitions of war to the soldiers at the front. The devotion of those at home nerved those out on the far-flung battle line. The whole nation shared in the conflict. It should be so now. Those who remain at home for cause should forego all luxuries that the Lord's work may be adequately supported. There should be the same degree of self-denial and consecration in those at home that we expect and demand in the workers in the field.

Frank G. Richard, Des Moines, Ia., speaking of the church he serves and its preparation for the March offering, says: "We will have on the Saturday evening before a 'Missionary Party,' where the missionaries and fields will be studied and curios from the different places. The supper will be served Japanese fashion, and the many customs will be mentioned. Group by

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group the members of the church will be taken to the 'India' or 'Japan' corner, etc., and will be interested in the pictures of stations and missionaries which will be hung upon the wall. A large number of committees were appointed, and all seem to be enthusiastic."

The new men's movement among our people deserves the most unqualified success. Under the strong leadership of P. C. McFarlane we feel that its success is assured. He is a strong leader of fine organizing ability. He believes in his task and he will make others believe in it. Mr. McFarlane is right in insisting that the success of this movement will depend upon its having a large and heroic task in hand. He has placed world-wide missions to the fore in this new brotherhood. Missions is a man's job, and there is nothing in all the world that will do more to develop and hold together men than this greatest and most important task of the Church.

"Pulling Down the Idol" is the title of a very interesting supplementary exercise which the Foreign Society has prepared this year. It is to be used in connection with the regular exercise on Children's Day. A make-believe idol is erected on the stage, and in the midst of an interesting intermission of song and recitation it is pulled over and broken into ruin by the Sunday-school pupils. A. H. Tebbs, of Harrison, Ohio, is the author of this exercise. It was used with great success in that Sunday-school last year. The idol is easily constructed. The Presbyterian foreign board have already asked the privilege of using this exercise in their Children's Day Exercise.

Each Sunday-school in our brotherhood should have a worthy part in our

Centennial celebration. Not every one can go to the Pittsburg convention, but every one, even the children, can have a share in our Centennial achievements. Centennial Children's Day for Foreign Missions will have a distinct educational as well as a benevolent value this year. A special exercise, "The Centennial Call," has been prepared by P. H. Duncan. This is a beautiful exercise. Every Sunday-school in our brotherhood ought to use it the first Sunday in June. Besides giving the schools an opportunity to participate in our great world-wide work, it will bring them in vital touch with our history as a people. The exercise is simple and yet dignified. More people attend Children's Day exercises than any other service in the Church. If you want the children to take part in a great historical program, and at the same time bring something of the significance of our position before the people of your community, plan for Children's Day.

Foreign Missions ought to have an ever-lessening task to perform; and the announced facts of progress seem to show that this desirable condition is on its way. The increase of native converts in foreign fields last year was 164,674, or over 450 a day. It took about one hundred years previous to 1896 to win the first million converts. The second million were added in twelve years, by 1908. They are now being added at the rate of a million in six years. The increase in church membership in the United States last year was one and one-half per cent; in the membership of American missions abroad it was twelve per cent. An average of two members for each ordained Protestant minister was added in the United States; the average was forty-one members for each ordained American missionary abroad. If the church at home awakens to its full measure of responsibility and privi-

lege, the bearing of the message of life to every community in the world will be accomplished within the lifetime of this generation; and then a world-wide Christendom can devote itself to the still harder task of up-building life and character within its own fold.—Sunday-school Times.



E. M. Waits, Pastor, the Christian Tabernacle, Ft. Worth, Texas, which recently became a Living-link in the Foreign Society.

A Live Preacher and Results.

It is the fault of the preacher if his congregation does not give liberally toward the world conquest. I have told this church that I do not criticise them for not giving as liberally as I give myself. I firmly believe that there are men in the congregation who would make me ashamed of myself if they had spent the past ten years studying the subject as I have and were absolutely convinced of their duty. The thing I am asking God to do for me is that I may know how to teach the people all these great truths about missions. With God's purpose underlying it, with the crucified Christ urging it,

with the Spirit of the Almighty co-operating in it, how can one resist if the matter be properly presented? I had rather be the instrument of raising one great offering than to write a volume.—M. G. Buckner, Owensboro, Ky.

Approves the College in the Philippines.

During my recent visit to the Philippine Islands as a lecturer in the Teachers' Vacation Assembly, I had some opportunity to learn of the need of religious training in the islands. Out of these observations I am glad to approve of your plan for a training school in the Philippine Islands. I think there can be no question concerning the likelihood of easy success for our efforts there. I heard everywhere enthusiastic expectations on the part of the missionaries concerning the future, but everything will be handicapped for the lack of training for preachers and missionaries. It is impossible to think of their coming to America in any large numbers, and it should be highly undesirable to be forced very long to send out missionaries from this country. A well-equipped training-school for religious instruction in the Philippines would quickly succeed, would supply an immense want in the islands, and would quickly influence the now very eager expectation of the best Filipinos for a thoroughly modern institution in culture and religion.—W. D. MacClintock, Chicago.

An Appreciation.

Please send me, if you have copies left, the July number of the Intelligencer for 1908 and the September number for 1907. I want to bind these two years. I have been a very foolish man in the past. I have not kept a file of the Intelligencer. How I do now wish I had all the back numbers that have come to me in the past

fifteen years. From henceforth I shall carefully preserve every number and have them bound into a volume at the end of every year. If any magazine is worth one's money to have it bound, it is certainly the *Intelligencer*. In it we follow in the very foot prints of the Holy Spirit. Therein are given us the new Acts of Apostles. The day is coming when men will be willing to pay liberally for these early missionary publications among us. But what has been wastefully destroyed, money can not bring back. To all my preaching brethren who receive the *Intelligencer* I would say, *Sacredly* preserve the numbers after you have read them. They will constitute the authoritative records of our missionary history. How I do wish I had all my back numbers now. But it is too late to cry over spilled milk. The only thing for me to do now is to preserve those that will come to me in the future. Fraternally yours,
Vincennes, Ind. Wm. Oeschger.

A Successful State Secretary.

J. C. Mason, the present secretary of the Texas Christian Missionary Society, was born in Union County, Ky., January 10, 1845. He has served as State secretary for Arkansas, beginning in 1881. Texarkana, Texas, enjoyed his services as minister for seven years, and he was pastor for eleven years at Houston and three years at Palestine, Texas. He has served five years as secretary in Texas. The missionary offerings have more than doubled in that time. They expect to receive \$40,000 in cash for State missions this year, which will surpass that of any other State in our brotherhood. J. C. Mason is a growing man, who stands with his face to the sunrise, a man of sterling integrity, broad sympathy, and love that includes every man.



Frank W. Allen,

Minister of the church at Paris, Mo., which has recently become a Living-link in the Foreign Society.

The Results Are Wonderful.

The success of gospel work in non-Christian lands is not doubtful. The results attending our efforts among those who are ignorant of Christ and Christianity are simply wonderful. There is nothing in the New Testament more remarkable than the victories gained in our time and by our workers in the foreign field. Present-day achievements faithfully recorded would make a new and improved book of Acts of Apostles. The tidings from far-away lands are thrillingly interesting.

Wm. J. Bryan says that it is far better to send out and support missionaries than to build and man battleships. Mr. Bryan is right.

President Taft also speaks out in favor of missions and missionaries as he has seen them in his world tours.

Books are better than bullets. Schools are better than forts. Internationally, preachers are preferable

to policemen. When nations are Christianized they are conquered. Make men Christ's friends and they become friends of each other. When nations become Christian, wars will cease. Money invested in foreign missions brings larger visible results than the same amount invested in the homeland. This is an indisputable fact. The investment is absolutely safe and profitable.—B. B. Tyler, Denver, Colo.

Plan to Attend a Summer Missionary Conference.

These are held under the direction of the Young People's Missionary Movement. Many of our preachers and leaders among the young people should begin to plan to attend one of these inspiring and instructive conferences. The locations and dates of the meetings are as follows:

1. **Whitby, Ontario, Canada. July 2d to 9th.** As in previous years, the conference will be held at the Ontario Ladies' College.

2. **Lake Geneva, Wisconsin, July 2d**

to 11th. The conference will be held beginning this year at Conference Point, formerly known as Camp Collie.

3. **Asheville, North Carolina. July 2d to 11th.** Kenilworth Inn, Biltmore, has been selected again as the meeting-place for the conference.

4. **Silver Bay, Lake George, N. Y. July 23d to Aug. 1st.** The property of the Silver Bay Association will be the meeting-place for the conference.

These great conferences are epoch-making experiences in the lives of many young people who attend. Our pastors could not find a place of greater spiritual uplift. Some of the strongest missionary leaders of the world will be in these meetings. They are places for study, meditation, and rare spiritual fellowship. A vacation can be combined with the King's business. Lake Geneva, Asheville, and Silver Bay are three of the most beautiful and restful spots in America.

The expense is very light. Plan to attend one and get recreation for the body and food for the soul. Write for full particulars to Stephen J. Corey, Box 884, Cincinnati, Ohio.

SUNSHINE AND SHADOWS OF THE MARCH OFFERING.

[The following gleaned from a large correspondence on the March Offering is representative. The tone and spirit of the expressions from the churches is more encouraging year by year. The distinct notes of cheer and helpfulness multiply with each passing annual offering.]

Thousand Years Behind.

"———, 1909.

"We took the collection here, but it did not amount to much. I am ashamed of it. These brethren are one thousand years behind the times and don't seem in any hurry to overtake the procession. ———."

County Unanimous.

Don't you worry about Monroe County, Mo. It will make you feel good this year. All we ask is for you to keep your eye on us. We have

made the county unanimous on State missions, and we intend doing the same for Foreign Missions.—Henry W. Hunter, Paris, Mo.

Large Offering.

We decided our apportionment was not high enough to be worthy of the Centennial offering. Instead of \$10 we are sending \$61.30; a little more will be sent later. This is nearly ten times as much as the Twin Falls Church has given for either of the last

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two years.—Ray M. Beauchamp, Twin Falls, Idaho.

Up-hill Business.

“_____, 1909.

“There is a strong anti-missionary spirit in this county, and there are a number of churches of that kind that have never given a penny to missions. The progressive preachers are not allowed in these pulpits. Many of the members in the churches that have been giving were rather under that influence, and it is up-hill business to get results. _____.”

Gained a Victory.

When you made our apportionment \$100 it looked pretty big to our church. We gained a great victory last Sunday. It is by far the greatest thing the church has ever done in a missionary way, and it is a double victory in that a large majority of the church had a part in the offering. We are planning on greater things for the future. I think the next move is for this county to become a Living-link.—Chas. E. Cobbey, Chester, Neb.

Did Better Than Expected.

You apportioned us \$40. I said, under all circumstances, that I did not feel like asking for more than \$25, considering our struggle concerning local work. I asked you to lower the apportionment to \$25. I preached three missionary sermons in March. It took only one to make me ashamed of my selfishness. We had but a small audience Sunday, March 7th. The envelopes returned contained \$41.85, and when I have seen those who were not there I believe that we will reach \$50. The little congregation was so happy that they could not leave the church for some time after the services. One of our young ladies cried because she was crippled and could not offer herself for the foreign field. “Truly, it is more blessed to give than to receive.” “Their deep poverty abounded

unto the riches of their liberality.”—D. B. Titus, Rupert, Idaho.

Felt Disgraced.

I felt rather disgraced when the apportionment card came (\$10) and was tempted to send it back. The offering and pledges last Saturday amounted to \$52.20. I think maybe I can increase it some yet. You will notice that this is five times our apportionment, or better than 75 cents per member. I am more convinced that if the preachers do their part our brotherhood will give a million dollars for Missions (Foreign) within five years. It is astonishing how well people will give if they have a chance. Really, I fail to understand how some men manage to get such small offerings. My private ambition is to make Las Vegas the first “Living-link” in New Mexico.—Meade E. Dutt.

A Visit to Bloomington, Ill.

I have just returned to Bloomington, Ill., and had about the best time in my life. There was a “Brotherhood” meeting at the First Church Friday night. I gave an address on “Men and Missions.” Sunday I made five addresses. The church was packed morning and evening.

The First Christian Church at Bloomington, between which and the foreign field I have had the honor of being the Living-link for the past five years, certainly gave me a royal welcome. I was much gratified to see the improvements in the church in every way. Five years, and the church is more than five times better. The pastors, Jones and Wharton, are men of ability and large vision. The members have been getting healthier and happier all the time. It is an enthusiastic, enterprising congregation, which is doing great things and of which we can expect even greater things. You don’t need to worry about that pastor or people.—E. A. Layton, M. D.

EDITORIAL.

A GREAT OFFERING.

The churches of Christ are now in the midst of their usual annual offering for Foreign Missions. It is proving one of the most successful in the history of our co-operative work. The churches are filled with a holy zeal to do something really worthy this Centennial year.

We are glad to report a distinct gain in the number of contributing churches up to this date. Not only so, but the general average of the offering is larger than in any previous year since the organization of our Foreign Society. Many churches are doubling their apportionments, and some are raising five and six times the amount. Already seventeen new Living-link churches have reported, and this number will be increased as the offering continues.

One of the most gratifying features of this Centennial campaign is the joy and enthusiasm with which the churches are making their gifts. They are giving out of the experience of a larger and holier life. The willingness and cheerfulness with which the friends are helping is indeed exceptional.

We must keep up a united and aggressive movement until every missionary church is enlisted. Any church that has ever given to this work must not fail this great Centennial year.

The roll of the contributing churches at the Centennial Convention at Pittsburg next October is sure to prove an historic document. More will be made of this matter this year than ever before. The churches are insisting upon this. This is as it should be.

It is our earnest desire to enroll every missionary church with an offering in your State. This **can** and ought to be done. This is the earnest desire of the rank and file of our great brotherhood. Any church which fails to respond this year, the end of our first century, will do itself a positive injustice. Such failure will be interpreted as a lack of interest in the spread of the gospel. It will seem to show an indifference to the fraternity of the churches in the volunteer co-operative effort to preach the gospel to the lost. And the missionaries on the firing line will regard such an omission as a positive neglect of them in their need of food and raiment. The native churches on heathen soil will feel that their American brethren have forgotten them in their struggle for a firmer faith and a larger Christian life. Our religious neighbors about us will say that we do not live up to our great motto, "Where the Bible speaks we speak."

Our churches that gave for Foreign Missions in the early years of our work, 1876-1880 and even later, are now memorable. The roll of churches that gave during our Jubilee year are already historic. Even more important will be the

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roll of contributing churches this Centennial twenty-five or fifty or even one hundred years hence. The churches now giving are laying the foundation of a work that will witness the passing of organized heathenism from the face of the globe. What an opportunity we now enjoy!

AN INSPIRING EXAMPLE.

The fifth annual report of Pastor C. S. Medbury, of University Place Church, Des Moines, Iowa, for the year 1908, published by the Men's Club of that church, embraces twenty-two pages. It touches every phase of the church's activities. The following brief extracts from this splendid document will inspire others:

"If we are moved by any less or other motive than the evangelization of the world, we are less or other than a church of Christ. Constantly increasing gifts but speak of constantly increasing loyalty to the Head of the church. In the year 1904 the church as such, not counting department offerings, gave to our general missionary work the sum of \$1,402.88. In 1905 this amount was increased to \$1,567.44. In 1906 we registered a further advance of \$1,725.97. Nineteen hundred and seven gave us the high mark of \$2,234.37; but even this we have exceeded about \$1,250 this year, for our total offering stands at \$3,484.88.

"O my friends, how true it is that the joy of life belongs to those who are at work for God and intelligently informed as to the conquest of his kingdom in the earth! On the other hand, how true it is that complaints and criticisms come from those who are uninformed as to the mighty things the Lord is accomplishing through those dedicated to his will! No work is without its flaws, and no workers are perfect; but here's to the life that speeds the toiler, and whose questions are questions asked as to his own standing before God, and whose criticisms are directed to his own inactivity! Happily, this is the dominant spirit of this great congregation. God grant that all may enter into such glorious life."

The total gifts and benevolences of this church for last year amounted to \$6,241.02. This was an increase over the previous year of \$1,178.12. This, notwithstanding the fact that \$30,000 has just been pledged for a new church building. The pastor further says in this report:

"As stated in last year's report, it has been proved again in the life of this congregation that enlarged missionary offerings always react for good upon local finances; that churches of any religious faith that are prosperous at home are those who have the Master's thought of love for the whole world. The churches that have financial perplexities and are always burdened as to their local budget are those who have not a vision of the great world work. Missionary activities directed in the sane lines of a just consideration for the pressure of other interests never drained a congregation of its financial resources, but are always opening the way to the larger things, which men and women at the first did not know they were able to do. As we have advanced, therefore, constantly in the lines of our missionary life, it is not at all surprising that the condition of our local finances is excellent."

CONTRIBUTED ARTICLES.

OUR OLDEST LIVING MISSIONARY.

A. MARTIN.

It was in January, 1870, and I was a poor boy preacher eighteen years old, living in Western Indiana, and I was in debt trying to educate myself. I had just been elected teacher in a country school and was at the same time invited



M. D. Adams.

by Joseph A. Chowning to assist him in a meeting at Maria Creek, a country church. I declined the school and accepted the meeting. I went out not knowing whither I was going. We had fifty-five additions. I did half the preaching and all the baptizing. There were two orphan children in that neighborhood, Florence Adams and her brother, Morton D. Adams, the latter a noble, brainy boy of fourteen. He was one of the converts in that meeting. When I was eighteen, and he was fourteen, I baptized him. I afterward married his sister. He went to school, and I continued trying to preach. In May, 1876, I was called as minister at Centralia, Ill. Morton D. Adams went with us. He had not yet fully decided to preach, but the first Lord's

Day we were in Centralia we elected him Superintendent of our Sunday-school. It greatly flourished under his leadership. That summer he wrote his first sermon in my study and preached it at Ashley, the first station south of Centralia. He then prepared his second sermon and went to Du Quoin, Ill., and preached Saturday night and Lord's Day morning, but returned home in the afternoon because he had no sermon for the evening. After preaching a few times in Mattoon, Ill., and assisting me in a meeting in Sandoval, during which he baptized V. E. Ridenour, the well-known singer, he went to Vandalia as minister of the church. From there he went to Massillon, Ohio, then to Mt. Vernon, Ohio, where he found his devoted wife; then to Steubenville, Ohio, whence he went to India in 1883. Since that time the whole brotherhood have known of his self-sacrificing life. Few, if any, of our missionaries have been more successful. His lone life in India during the past six years, while his wife and three children have been at Hiram, has set additional stars in his crown.

Though our oldest living missionary, he is not an old man, being but in the early fifties. He is learned, dignified, and, above all, Christlike in his career, and has been a constant inspiration to all.

He is now at home enjoying a well-deserved furlough, and has been out with Secretary S. J. Corey in the rallies, and in his own impassioned way has been telling the story of far-away India. Of his great work there it is not the purpose of this article to tell. Before the flowers shall again fade he will return to his lone but loved work in Bilaspur. There he will probably finish his life, and when the trumpet of the Lord shall call the world to judgment, few better or more manly men will respond than Morton D. Adams.

Davenport, Iowa.

The Foreign Christian Missionary Society

WORLD MISSIONARY CONFERENCE, EDINBURGH, JUNE 14-24, 1910.

A Statement.*

The Present Situation.—The twentieth century has opened a new and fateful chapter in the history of the world. The rapid progress in the unification of the world is one of the most startling features of our modern life. The problem of the relations of the different races to one another threatens to dwarf all other problems of the century. Some common ground on which men may meet in the spirit of brotherhood must be found if the world is to be saved from disastrous conflict, and the Christian Church is called to accomplish this tremendous task through the assertion of the unity of mankind in Jesus Christ.

The contact of the East and West is, at the same time, giving rise to a ferment of ideas in the world of human thought. It is hardly possible that the hoary civilizations of Asia should be subjected to the inrush of new ideas without an intellectual upheaval comparable to the movement that shook the life of Europe at the Renaissance, and possibly surpassing it in the far-reaching influence of its effects. Such a period of living mental activity at once affords an exceptional opportunity for the rapid spread of Christian ideas and constitutes a peril that will make severe demands on the courage and faith of the Christian Church.

Of no less significance from the Christian point of view is the awakening of a new national spirit among non-Christian peoples. If enlightened and quickened by a true vision of Christ, this new spirit may be the means of regenerating the national life; while, on the other hand, if Christ should seem in the eyes of these peoples to be western only, it may build up barriers that may exclude his gospel from these lands for centuries.

While the new situation thus overwhelms us with a sense of crisis, it at the same time opens to faith the inspiring prospect of the completion of the body of Christ through the ingathering of the nations, and of a richer understanding of the Son of man when sons of men among every people have found themselves in him.

In the presence of so urgent an opportunity, the old motives impelling us to missionary effort gain an added strength. Our experience of the mercy of God in Christ, the command of our Lord, the crying need of the world, the love of Christ—these things still constrain us.

The Need for Conference.—The magnitude of the issues at stake calls for conference. Among different branches of the Church there is a growing recognition of their obligation to the non-Christian world and a deepening consciousness of the community of the task before them. The attempt must be to see the task as a whole, to question fearlessly the adequacy of existing efforts and methods, and to inquire earnestly how we may most worthily discharge our responsibilities. In our consideration of the problems that have to be solved, there is much that we can learn from one another. The experience painfully gained in one mission field will shed light upon the difficulties that are being met with in another.

No united effort has as yet been made to subject the plans and methods of

* This statement is taken from one made by the British Committee and The American Committee on the World Missionary Conference.

the whole missionary enterprise to searching investigation and to co-ordinate missionary experience from all parts of the world. In seriously undertaking this task the World Missionary Conference of 1910 will be distinguished from all previous missionary conferences, while the thoroughly representative character which is already assured to it fit it for making a unique contribution to the advancement of the kingdom of God.

The Practical Outcome.—The Conference, if it is to fulfill the purpose of God, must not be an end, but a beginning. More important than the Conference itself is the question of its practical outcome. An enlarged understanding of our duty will be perilous if it is not followed by a corresponding advance in faith and service. It is not too early, even at the beginning of the work of inquiry, to concern ourselves with the question what response may be made to the light which God will give. As we contemplate the magnitude of the work to be done, we are conscious that the fundamental difficulty is not one of men or money, although both are needed in largely increased measure, but of spiritual power. The Christian experience of the Church is not deep, intense, and living enough to meet the world's need. The study of that need, and of the problems to which it gives rise, will be in vain unless it is accompanied by a hunger and thirst after a fresh discovery of God and of the meaning of his revelation in Jesus Christ. The end of the Conference will be attained only if the consideration of missionary problems should lead to the growth of a more living and daring faith, and to the more perfect manifestation by the Church of the Spirit of the Incarnation and of the Cross.

Appeal for Prayer.—To this end we invite all who believe in the efficacy of prayer to unite in regular and unwearied intercession on behalf of this Conference, entreating that God would give with an increase of knowledge an increase also of power, faith, and love, and has never been studied as a whole, nor has a serious attempt ever been made to correlate the experience of different missionary societies and of different countries with regard to such matters as the increase of missionary knowledge, the fostering of a spirit of intercession, the securing of workers and their support, and the enlisting of the whole energies of the Church in the furtherance of the missionary enterprise.

DEVOTION TO HEATHENISM.

W. REMFRY HUNT.

While recently itinerating in the Chu Cheo District of Anhwei Province, China, it was my privilege to witness an instance of remarkable devotion to heathenism. He was a Buddhist devotee. Travel-stained, footsore, and weary, this would-be hermit priest of more than fifty summers was traveling alone on a mission to Tai Shan, a high sacred mountain, a thousand li away, in the province of Shantung. One of the strangest things about this odd, rugged pilgrim was his patriarchal and dignified bearing. He might have passed for an incarnation of the Hindoo Shakyamuni Gautama, was well marked with the insignia of his fraternity, and on his stolid, yellow face could be read the expression of far-away hope and almost heroism.

In his hand he carried a little wooden table about the size of a man's hand. On it was fastened a small incense-holder and burner. Round his neck, and flowing beneath his loosely-folded gown, were some beads and seals of other religious significance. On, on, on he went; one, two, three, four, five,

six measured paces; and then a prostration in a very reverential manner. This was repeated all along the high road, the monotony of such penance being occasionally varied by lighting up a small bunch of incense and uttering longer and louder prayers.

Being interested in this deluded pilgrimage, I asked the prematurely aged priest a few questions. He was polite, but reticent. Gaining his confidence, however, by referring to the fact that his religion, like mine, was not native to China, we realized an affinity which won him over to conversation. He thereupon informed me that his devotion to the task of traveling at the rate of six paces and a prostration, and the fact of continuing this performance through sunshine and rain, cold and heat, from sunrise to sunset, until the sacred mountain was reached in "the province of the eastern hills," would secure for him much merit, as well as high rank in the priesthood, and finally insure for him a place in the shining ranks of the immortals.

Speaking with him on the delusions of heathenism and the hopelessness of man without God, he became peculiarly responsive. The idea of a Mediator (middle man) between God and man in the fact of reconciliation, seemed to interest him in a special sense, especially as the work and character of Christ was unfolded to him; yet he clung with tenacious pride to the rites, symbols, and traditions of the fathers.

As the light seemed at intervals to dawn on his clouded mind, my hopes were raised that he might "turn again and believe;" but he had set his face towards the sacred mountain, where the fathers worshiped, and to that purpose with a persistency and determination which would put to shame much of our nominal Christian endeavor this heathen devotee pressed forward, allured by the fantastic will-o'-the-wisp lights of pagan creation.

Such instances afford sidelights on the other and more real side of the venerable, established, and defiant philosophies of these ancient eastlands. The real citadel to be won is the soul, with its sympathy, which is the vital spark of divinity in every human being. This is what needs to be touched by the gracious influences of the Divine Spirit.

Chu, Cheo, China.

THE BIBLE A MISSIONARY BOOK.

CHARLES MANFORD SHARPE.

I. The Bible is the Missionary Book Pre-eminent—

1. Because it was inspired by the missionary zeal of the going and sending God. The religion of the Bible is not merely the groping of the human spirit in the dark, if haply it might find Him. It is rather the eager, patient, persistent seeking of the Divine Shepherd after the lost sheep until he found it. The power of the Bible lies in its divine initiative, in its revelation of heaven's interest in our race, and in the estimate of value placed by the Father upon each and every one of his human children. It teaches that God has cared more for men than they have cared either for themselves or for him. So much has he cared for them that he has been utterly unable to give up his age-long lovequest. "Herein is love, not that we loved Him, but that he loved us." Whatever one may think of the doctrine of the perseverance of the saints, surely all must acknowledge the perseverance of God—that perseverance which enrap-tured the soul of the poet and constrained him to sing:

"O, somehow, yet we trust that good
Will be the final goal of ill!"—

and again—

"My faith is large in Time and that
Which moves it to some perfect end."

There is no sufficient basis for optimism as touching the outcome of human history save that which lies in the divine appraisal of man as seen in the processes of his redemption from sin and his guidance toward holiness. Nowhere does this divine evaluation so appear as in the record of God's missionary activity on man's behalf contained in the Bible. Thus the Bible is the Missionary Book pre-eminent.

2. Because it describes the missionary program of the missionary God. First of all it shows the occasion, the need, the inevitableness of such a program. Man is made in the image of God, and in him are boundless possibilities of development by virtue of his divine heredity. Yet he has taken the backward track, and the divine image is marred by sin. Development is arrested, and there is danger that man's glorious destiny will not be realized. Immediately, without any serious effort to grapple with the problem of the origin of moral evil, the Bible centers attention upon the activity of the undiscouraged, persistent God with his redemptive purpose. The emphatic point is not so much the sinful tendency of man as the abounding grace and unwearied love of God. The Bible is predominantly a book of divine therapeutics, rather than of human pathology. Its emphasis is upon the skill of the physician and the power of the remedies, rather than upon the desperate nature of the disease. The Bible is pre-eminently a book of life rather than of death. Go to the literature of Buddhism for your sickness and despair; but come to the Christian Bible for health and hope.

This great missionary movement, in which the divine Love, Wisdom, and Power goes out to seek and to save, is then primarily a necessity to the moral integrity of God. He has started to create a race in holiness, and he wills to accomplish his purpose. He will not be defeated. He will manifest his glory. And what is his glory? Jehovah proclaims his name as a God "merciful and gracious, slow to anger and abundant in loving kindness and truth, keeping loving kindness for thousands, forgiving iniquity and transgression and sin." It is Jehovah's glory to persist in his attitude of love, and ceaselessly to go out in constraining endeavor that he may lead his wandering ones to the eternal fold.

The Bible exhibits also the means and instruments in the divine missionary enterprise. These were a message and a messenger people. God laid not hold upon angels, but upon men of flesh and blood—men with their sins and imperfections upon them. He made them to feel the truth and the power of the message they were to carry to others by a strenuous course of instruction in the hard school of experience. This teaching was not restricted to the field of individual experience, but extended to a whole people, and was conducted upon the stage of universal history. That was a distinguished honor to which the people of Israel was called, but it entailed the keenest suffering and the most exhausting labors. The name "Israel," according to some Hebraists, means "soldier of God;" and it was to plant the standard of Jehovah's truth and justice upon the ramparts of the world this race was called. Foreign missions is not a distinctively Christian enterprise. "Salvation is of the Jews," though they were ever prone to abbreviate the terms of their commission, even

as we. Coupled with the promise to Abraham, there was a charge. They were ever stopping with the promises and neglecting the commands. They were "long" on the privileges but "short" on the duties. But God did not forget. He did not turn back from his purposes because of refractory agents. Through prophetic men he kept holding before Israel the great ideal of its universal mission. They painted the picture of the suffering servant of Jehovah as the symbol of the nation's calling. "Behold my servant, whom I uphold; my chosen, in whom my soul delighteth. I have put my Spirit upon him; he will bring forth justice to the nations. He will not fail, nor be discouraged, till he has set justice in the earth; and the isles shall wait for his law."

It has always been God's greatest difficulty to beget and to preserve a missionary conscience in his people. They are forever recalcitrant and reactionary. They are forever scaling down the plans and purposes of the All-Father. The eye of faith seems so easily to get out of focus for the vision of divine magnitudes. The prophet Jonah sitting under his gourd vine and bemoaning the tenderness of God toward that great sinning city, is the picture of the church in her too frequent moods of proprietary, selfish, absorbent adhesion to Deity as though he could be possessed by any who are not burning to share him with all. We sing of how "the heathen in their blindness bow down to wood and stone;" but what shall we say of the blindness of God's people, who with the Bible open before them—its pages throbbing with the heart-beat of infinite love for all men—are yet able to sing with perfect individualism of sentiment:

"When I can read my title clear to mansions in the skies,
I'll bid farewell to every fear and wipe my weeping eyes?"

There are thousands who ought rather to go sorrowing to heaven that they have not by missionary activity made it possible for others to obtain title to those self-same mansions.

I have now described the absolute missionary origin of the religion presented in the Bible and have dwelt upon the divine missionary program contained therein. I further wish to show how, from the human side,

II. The Missionary Spirit Has Created and Preserved the Bible.

1. The most vital portions of the Bible are those which have to do immediately with the person and work of our Lord Jesus. But how comes it that we have these four Gospels, so much alike and yet so different? The answer is: Missionary activity developed a necessity for the diverse presentation of the gospel. The early preachers went everywhere. Converts were made among all people. Three great ethnic constituencies arose in the Church, each of which needed to be confirmed in the faith, instructed and developed by the most effective presentation of the elements of the gospel. Such would seem to be the reason for the origin and the permanence of the three great Synoptic Gospels. Furthermore, Christianity was penetrating the philosophic, reflective strata of society; and men were asking about the metaphysical implications and foundations of the faith. To meet this perfectly legitimate demand seems to be the purpose of the fourth Gospel.

The great epistolary literature of the New Testament, likewise, sprang directly out of needs developed by missionary work. They were written to mission churches for instruction, admonition, and encouragement. They deal with local conditions and problems, and give concrete application to the great principles of the Christian religion. How very much poorer we would be with-

out those great letters of Paul in which we see the outflashing of his mighty spirit aflame with the world-saving passion of Jesus Christ himself! Without missions we would never have had this great inspirational literature. Nay, apart from the missionary spirit Paul would not have been Paul.

2. The missionary spirit has preserved the Bible. What is the secret of the perished literatures of ancient peoples? Why did not the papyrus tomes of Egypt yield to succeeding civilizations their wealth of wisdom and learning? It was because Egypt had not a missionary God. It was cursed by the aristocratic priestly tendency which makes mystery of divine things, which secludes the treasures of religion and of reflective wisdom from the masses in order to exalt a caste. This tendency indeed appeared in Israel; but there rose up an order of men democratic in spirit and insistent upon the rights of all the people to all Jehovah's truth and all religious privileges. Thus the exclusive priestly tendency was corrected in Israel, and the universal destination of religion was continually emphasized. With Egypt and Babylonia, however, it was otherwise. They had no sense of universal mission, and hence no motive for passing forward their spiritual treasures into the keeping of races rising into light and power. When these nations died their literature died. The Hebrew race, upon the contrary, though it did not preserve its literature entirely, yet preserved the most vital portion, and this portion because of its universal destination.

The prophetic mantle of Israel fell upon Christianity. A mighty renewal of missionary enthusiasm was derived from Him who "came not to destroy the law and the prophets, but to fulfill them." Christianity, as it penetrated the Occident, found it necessary to translate its sacred literature into the vernacular of the young western races. These races held the future, and when the Bible, by being translated into their tongue, captured their thought and life it grasped the future and secured its own life for centuries to come. Bible translation and heathen missions have gone forward together. They started from the same geographical centers; namely, Antioch, Alexandria, Carthage, and Constantinople.

We have seen now how the missionary impulse, proceeding from the heart of God, developed by him in the hearts of his people through long centuries, has produced and preserved the Bible. How natural and inescapable, then, this further truth; namely, that—

III. The Bible is the Supremely Effective and Inspiring Missionary Literature!

What wonder that the Church should find it the great kindler of missionary zeal and the great instrument of missionary progress! So, indeed, it has been. The study of the Bible perpetuates and intensifies the missionary spirit. It is a very arsenal of argument on behalf of missionary endeavor. "If any man saith I love the Bible, and is not missionary both in spirit and in practice, how dwelleth the love of the Bible in him?" "He deceiveth himself, and the truth abideth not in him."

Modern Bible study is demonstrating that the old volume has lost none of its charm or inspiring power when in fresh and vital way it is articulated with the intellectual and moral life of our age. There is no organization or movement to-day which is more vitally and enthusiastically missionary than the Young Men's Christian Association. There is no feature of the Association work upon which such constant emphasis is placed as upon Bible study. In the university and college associations a most excellent and efficient system of Bible

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study is in active operation. An International Bible Study Institute has been projected, which is to sustain the same relation to this movement that the International Student's Volunteer Convention sustains to the missionary movement. Thus what God has joined are kept together. It is no accident that the rising tides of interest in Bible study and missions are coincident. The parallelism is in the nature of things. But the Bible study has the primacy. The motive power is there. Religious bodies will do well to heed this truth. The surest path to missionary success is the revitalizing of the Church by opening up anew the fountains of God's eternal truth contained in Sacred Scripture. The proposal to apply any profits arising from brotherhood publication enterprise to the strengthening of our Biblical instruction has in it a divine logic. Let no one fear that modern Bible study contains aught but good for the missionary enterprise. If there is anything which the modern historical study of the Bible magnifies, it is the prophetic element in the religion of Israel and in Christianity itself. This, as we have seen, is the very spirit of missions. We shall never need to go outside of the Bible for missionary motive ideas. We shall never find elsewhere a motive sufficiently dynamic.

The appeal of the Bible to the universal heart of mankind is the sure guaranty of success for the messenger who carries its content to the races of the earth. It is not a Hebrew book merely. It is not an Oriental book. It is a human book. This, because the Bible came out of greater depths of human experience in the ways of God with men than all other books. In it is expressed, as one has said, "the whole music of the human heart swept by the hand of the Creator. In it are gathered the lyrical burst of his tenderness, the moan of his penitence, the pathetic accent of his sorrow, the firm tone of his confidence, the rapturous note of his assured hope, the triumphant shout of his victory." Is it not a marvelous thing that these pilgrim soldiers of earth life so many centuries ago compassed such heights and depths of moral and spiritual experience that we to-day, after so many centuries in the school of Christ, can find no more fitting forms of thought or speech in which to express our aspirations and emotions?

From the alembic of an unparalleled experience there comes to us this infinitely precious distillation of Truth and Life and Love. Wherever this Book is taken, wherever its message is put into the tongues of men, it will woo their spirits, it will inflame their souls, it will conquer their hearts, and redeem their lives.

Bible College of Missouri, Columbia, Mo.

GREAT FACTS.

During 1908 more than 4,000 miles of railroads were built in Asia. It is significant that 1,452 were built in China. Every mile of new railway in Asia is a new force for the evangelization of its teeming millions.

A world-wide commerce is developing world-wide facilities for missionary undertakings. Livingstone was six months reaching the Zambesi from

Cape Town. You can now make the journey by rail in four days. Railroads and steamboats are opening up the Dark Continent from four sides.

The church membership of this country increased from 20,618,307 in 1890 to 34,282,343 in 1908, or a gain of 13,664,236 in eighteen years, or more than 2,000 a day. This gain is more than proportionate to that in

population. The population increased about thirty per cent, church membership about sixty-six per cent during the eighteen years.

During the year 1907 the following great gifts were made to benevolences:

John D. Rockefeller.....	\$42,315,000
Mrs. Russell Sage.....	13,830,000
H. C. Frick.....	10,250,000
P. A. B. Widener.....	10,250,000
Andrew Carnegie	8,957,000
Miss Anne T. Jeanes.....	2,000,000

Fifteen persons gave \$1,000,000 or more each.

It is now stated that the population of the globe is 1,554,510,000. Of this number, 534,490,000 are Christians. In 1885, a table estimating the population of the globe, stated that the number of Christians was then 430,284,500;

that is, the Christian population of the globe has been increased by 104,655,500 in twenty-three years. These figures ought to cheer all Christian hearts.

Who can understand the great wealth of this United States? In 1894 the wealth of the country was put at \$107,000,000,000. In 1850 the whole wealth of the country was only \$7,000,000,000. The products of the soil in 1908, it is said, amounted to \$7,778,000,000, or more than the whole country was worth in 1850. But not only is the sum total rapidly increasing, but it is increasing more and more rapidly. From 1860 to 1890 the average daily increase over all consumption was \$4,600,000. From 1890 to 1900 the average daily increase was \$6,400,000; and from 1900 to 1904 it was \$13,000,000. The American people certainly can not plead poverty.

LIVING-LINK CHAT.

I have it in my heart to become a Living-link next year.—Randolph Cook, Enid, Okla.

We passed the \$600. Still there is more to follow.—Harry C. Holmes, Lawrenceville, Ill.

We had little difficulty in getting our \$600 for our Living-link last Sunday.—W. T. Hilton, Greenville, Tex.

The First Church, Findlay, O., John Mullen, minister, continues the support of D. O. Cunningham in India.

We are coming along grandly with our Living-link money and will surely win.—J. R. Ewers, Youngstown, Ohio.

The Cynthiana Church reaches its apportionment and continues in the Living-link column.—W. E. Ellis, Cynthiana, Ky.

Edgar D. Jones, minister, the church at Bloomington, Ill., telegraphs as follows: "Offering over \$600. Our greatest. Rejoicing."

The church at Hannibal, Mo., Levi Marshall, minister, reaches the Living-link rank. This is a growing and prosperous church.

The Emporia Church pledged \$502 in the offering to support a missionary on the foreign field.—W. A. Parker, Emporia, Kan.

We will enter the Living-link rank this year. We will be able to do it by including the Children's Day offering.—S. E. Fisher, Champaign, Ill.

E. M. Waits, Ft. Worth, Texas, telegraphs as follows: "The Christian Tabernacle chooses Mrs. Garrett, Nankin, China. Check follows."

The Foreign Christian Missionary Society

J. H. Booth, minister, Centerville Church, Ill., rejoices that they have raised \$600 and are able to support Mrs. R. D. McCoy, Tokio, Japan.

Yesterday a great day. Largest offering in the history of this church. Living-link assured, and we are all happy.—C. B. Reynolds, Alliance, Ohio.

We are turning our faces now toward the foreign field, and shall do so during the entire month of March.—Finis Idleman, Des Moines, Ia. (Central).

The church at Terre Haute, Ind., supports Alexander Paul, Wuhu, China. The minister, S. D. Dutcher, says: "This church must keep its missionary on the field."

We had about \$500 subscribed before the first of March, so had no difficulty in reaching the Living-link amount.—L. W. McCreary (Hamilton Ave.), St. Louis, Mo.

The Kirkwood Avenue Church at this place will become a Living-link in the Foreign Society this year and desires its own missionary on the field.—Jos. C. Todd, Bloomington, Ind.

Sunday morning the Sterling Place Church became a Living-link in the Foreign Christian Missionary Society. We rejoice greatly.—J. R. Jolly, Associate Minister, Brooklyn, N. Y.

Good news! Our official board yesterday without a dissenting vote decided to continue in both the Foreign and Home Society Living-link line.—W. B. Clemmer, Rock Island, Ill.

We hope to enter the charmed and elect circle of the Living-link churches, including the \$370 we pledged on condition of our becoming a Living-link.—H. C. Kendrick, Georgetown, Ky.

Enclosed find St. Louis draft for \$500, which please apply on the Living-link pledge of the First Christian Church of this place for Foreign Missions.—H. M. Haley, Missionary Secretary, Fayetteville, Ark.

We have raised above \$400 in the offering for Foreign Missions last Sunday, and are busy after the other \$200. We hope to report the full amount in a few days.—P. Y. Pendleton, Vine St. Church, Nashville, Tenn.

I am very glad to announce that the Mansfield church stays in the Living-link line this year. We had a great day yesterday. The number of contributors almost doubled that of last year.—Chas. R. Oakley, Mansfield, O.

Our combined offerings on March 7th enables the Fresno First Church to become a Living-link. The thing was comparatively easy. I feel that this church will never return to its old life of half indifference.—With exceeding joy, J. R. Perkins, Fresno, Cal.

By unanimous and hearty vote of our official board and by unanimous and enthusiastic representatives of all the organizations and societies in the church it was decided that the time had come for us to be a Living-link in the Foreign Christian Missionary Society.—Frank M. Dowling, in pastoral letter, Pasadena, Cal.

We enjoyed making our offering for Foreign Missions yesterday. I never saw more cheerful giving. The congregation, as a whole, made a fine exhibition of liberality. A large number of the new members who have recently come into the church in our revival meeting made their first offering last Sunday for missions. It rejoiced them and rejoiced the rest of us to have them share with us in fellowship.—W. W. Sniff, Paris, Ill.

AMONG OUR MISSIONARIES.

LETTERS FROM THE FIELD.

CHINA.

Itinerating by Houseboat.

Z. S. Loftis, M. D.

Being unavoidably delayed in this part of China, it seemed that part of the time could be profitably spent in seeing some of our work in this part of the country before starting on my long journey West. So I decided to go up to Wuhu with Mr. Paul, that we might take a short houseboat trip together.

Though Wuhu is only a few hours above Nanking by river steamer, it is not an easy trip. The river is about four miles from the city, and the steamer has a habit of arriving during some of the small hours of the morning. We started about midnight, and succeeded in getting through the city gates without much difficulty. The great city wall and its gates are very picturesque and imposing in the day, but to have to spend an hour on a cold winter night in front of the closed gates waiting for them to open takes a good deal of the poetry out of the situation.

When we reached the hulk at the river we found the boat nowhere in sight and tried to make ourselves comfortable and get a little sleep. It was with difficulty one could walk across the floor because of the dozens of Chinese sleeping on the floor wrapped in their padded quilts. A good many were sitting about smoking and talking, all of which in the dim light of the smoky lamps made an interesting picture, but the strange voices, foul odors, and pinching cold reminded one that it was more real than a picture. We found a table and a bench, which

we tried to make do service as a bed; but in vain did we try to sleep, so we put in the remainder of the time trying to keep warm. After several long hours had thus dragged away, the boat arrived just as the sky was turning gray with the new day. The change from a dirty old river hulk to a comfortable, modern steamer must be experienced to be appreciated, but it was a marvelous change, to say the least of it.

We reached Wuhu after a pleasant ride of a few hours. This is a busy walled city of considerable importance and shows the march of civilization in many ways. You first see several large brick warehouses, which are being erected for storing American oil, and in the distance you can see the tall chimney of a modern electric light plant nearing completion. As you pass along the street you see coolies making a road-bed for the railroad which is soon to enter the city. You pass a large soap factory and a big flour mill, all equipped with fine foreign machinery and for the most part owned and managed by the Chinese. Thus the new China is coming rapidly into existence, but there is yet enough of the old to make your heart ache as you look into the worn, haggard faces of men and women who toil day after day simply as beasts of burden, having no hope of a better life here, and looking forward to the time when they shall die as just another throw of the dice to see whether they will be born again as a man, beast, insect, reptile, bird, or fish. Many grow weary of this existence and willingly take chances on another throw by committing suicide.

After a few days in Wuhu, we were

ready for our houseboat trip. As the mission houseboat was being repaired, we got a boat from another mission, and with our supplies, bedding, tracts, and Gospels, started out. The boat was about twelve feet wide and thirty-five feet long, with one small room in which to eat, sleep, and pass the time while traveling. One large sail carries the boat along very nicely when the wind is favorable; otherwise oars and poles are used, or a rope is fastened to the mast-pole and men walk along the bank pulling the boat. We had occasion to use them all before we got back. The mission is sorely in need of a small launch, for it would save much valuable time and energy, both of which are in constant demand on the mission field.

Not until about 2.30 next morning did we get a favorable wind, and our crew of four men took advantage of it to drop down the river a few miles and start up a small river toward Wu Wei Chow. The wind failed us again early in the morning, so the men resorted to pushing the boat with poles or pulling it along. This was very slow, but, owing to the contrary wind, we had to stop altogether; besides, the boat was leaking so badly now that it kept one of the men busy dipping out water. After several hours we were able to proceed and reached a small town, where we were able to bargain for another boat which was lighter and drier, though much smaller. It was a typical Chinese boat, with a crew of two men. It was about twenty feet long and six feet wide, with a small sail and oars. The one sheltered spot, called a room, was about ten feet long and covered with bamboo matting. We could neither stand erect nor extend our arms at full length, but there were two small benches or shelves on which we could spread our bedding, and by putting on a good supply of clothing we could

keep warm. Our rice and tea were prepared on a small charcoal stove on the rear of the boat. We were able to make better time with this boat, and by traveling all night managed to reach Wu Wei Chow the next day, having gone about forty-five miles. Wu Wei Chow is one of the out-stations of Wuhu. We have a chapel and two native evangelists, but no resident missionary there. A foreigner is needed very much there, for it is a splendid place for mission work. Many hundred thousand people could be reached from this place, for the country round about is swarming with Chinese. The soil is exceedingly fertile, and if the people were not robbed of more than half their earnings by the landlords and priests, they would be very comfortably fixed. This place could easily use a school, hospital, and evangelistic work, but as our stations in China are already undermanned we must depend upon the churches at home and their consecrated young men and women to occupy this needy field with its great opportunities.

Shortly after our arrival, we took a lot of tracts and Gospels and went out on the street to sell them. We soon had a crowd following us, and took up our stand at a temple door and offered our books for sale. They were sold almost as fast as we could hand them out, and we went back for a fresh supply, which went as quickly as the first. These were bought alike by shopkeepers and farmers, who take them to their homes, where they carefully preserve and read them, not only to their own families, but to their neighbors. Thus the seed is sown and our Father alone can tell what the harvest will be. These Gospels go where we can not go, and doubtless some will fall into stony places, yet we have His promise that His Word shall not return to Him void. Though I could not speak the language, it

was a great joy to place the Gospel in the hands of men who were receiving it for the first time.

We remained here several days and over Sunday. We sold tracts, and Mr. Paul preached and held conferences with the native Christians and evangelists.

From Wu Wei Chow we went to Shang An, a pretty good-sized town, and began selling tracts. Our first lot was soon sold and then, with a new supply, we made a stand in an open place near a bridge. By this time it was noised abroad that foreigners were in town, and in a short time we were the center of a crowd of men and boys who seemed unusually hilarious. They pressed closer, jeering at us, and seemed to be bent on having some fun out of us. They had snatched off my cap from behind, and the situation was fast becoming interesting when an old man rushed up and scattered the crowd, giving them a good, sound scolding. We found the old fellow to be a city official who was responsible for our safety while we were in his city, so that he had his own interests at heart as well as ours. Still he was very kind to us, and escorted us about the city while we sold the rest of our literature; insisted on our drinking tea with him, and made well-feigned protestations when we made him accept a present of a few cash for his kindness and to insure his good-will in the future.

Leaving Shang An, we went to another town which is still less frequently visited by foreigners. It was rather late in the day, and appeared to be a quiet place, but we soon sold out our first lot of tracts and returned to the boat, with a crowd at our heels, as usual. When a foreigner enters one of these out-of-the-way places he immediately becomes a circus for the whole village, and the small boys follow him pretty much in the same way and with the same motives that the

boys follow the elephant in the small towns at home. An old fellow, who was a customs official in a near by dilapidated temple, invited us to take a stand near the temple and sell our books there. Remembering our experience of the morning, we took our position with our backs to the wall, where we could watch the crowd if it became necessary. The recent death of the empress dowager seemed to make the people rather hilarious and more noisy than usual. The crowd rapidly grew to large numbers as the news spread that foreigners were in town. There were soon several hundred men and boys pushing, shoving, and scrambling for the best places to see us. They pressed about, examining our clothing and stroking us, much the same as people at home stroke the fur of some strange animal in the Zoo. Once it seemed as if a free-for-all fight would be engaged in for standing room, and it was with some difficulty that our Chinese friend could restore order. We did missionary work a while simply by letting them satisfy their curiosity, then tried to sell a few books. But there was too much hubbub for us to do very much, and the crowd and noise was increasing every moment. The crowd finally got to jeering at us and showed signs of getting rough, so we felt that we had better get back to the boat. On looking for our Chinese friend, we found that he had left us with the crowd. We did not want to risk the crowd at our backs, so we skirted the wall with our backs to it until we were opposite the boat, then made a dash for the boat and pushed out a few feet from the shore. As it was getting dark and the crowd did not disperse, we dropped down the stream to the opposite side and spent the night.

We now turned our faces homeward, and as we were to pass the home of the captain of our small boat, he asked

us to stop and examine the eyes of an old lady relative. It was a very small village and all knew the old captain, so we were treated very kindly, though surrounded by the inevitable crowd, which can spring up in China even in the most desolate places in an incredibly short time. We were first taken to the ancestral temple, which in this case was not very old, the oldest tablets only dating back about 300 years. After the elders of the village had paid us a formal call, the old woman was brought to us, and then the stream of sick began. The lame, blind, and sick of all kinds were brought to us. For many we could do nothing, but we gave out a few simple medicines, and I began pulling teeth. This at least was something that would give permanent results, and I was doing a thriving business with a lot of loose teeth until I got hold of an unusually hard molar which hurt considerably and the others were afraid to undergo the ordeal. One child brought to us presented a horrible picture with one eye gone and the other large, misshapen, and white, protruding from the orbit, hopelessly blind. The cases that pull hardest on the heart-strings are the many that are brought to the doctor too late and he can only tell them there is no hope. Then, as he sees the eager, hopeful look give way to the worn, haggard look of hopeless despair, he longs for the Christlike touch that healed them all and prays again that the Christians at home may send out more laborers to help check this terrible stream of destruction that is carrying its victims down to dark heathen graves at the rate of more than 1,600 an hour.

We reached the Yangtse, by way of a canal, at a point about forty-five miles above Wuhu, and here bargained for a larger boat to take us to Wuhu. We were awakened the next morning by the unusual motion of the boat, and found that we were out in the middle

of the river, with a strong wind striking us broadside. The captain was so drunk that he had lost an oar and was trying to find it in the darkness. We found the remainder of the crew to be an old man who was deaf and dumb and either could not or would not understand orders, and a sore-headed boy about twelve years old.

The situation was not a pleasant one, to say the least of it, and it was several minutes before the captain seemed to think it was more important to try to keep the boat from upsetting than to rescue his lost oar. We breathed easier when, about an hour later, we turned a bend in the river and got the wind to our backs. We made one more stop to dispose of the rest of our books, and then, with the wind and the current in our favor, finished the trip at the rate of ten miles an hour, which is pretty fast traveling for a Chinese houseboat.

We had been gone a week and had made a circuit of about 115 miles, visiting, besides our out-station, several smaller cities and towns. We sold quite a large number of portions of the Bible, as well as other literature, and for the most part were well received.

This is an unusually fine field, and at present our mission is the only one in it, but if we are to take advantage of the great opportunities open to us and reap the fruit of the seed we are now sowing, we must have more laborers.

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Nanking, China.

The Tsuendziao, China, Revival.

D. E. Dannenberg.

The Tsuendziao revival began Sunday, January 10th. Mr. Shi, pastor at Gwangwei, came down to help us. We did not feel that the church was

as well prepared for the message that we had for them as the church at Gwangwei, and so no opportunity for confession of sin was given until the second service. But at this time there was no response. That night I heard the helpers talking about the meeting. Some of them seemed discouraged. But old Mr. Shi said, "You wait; the meeting is not over yet."

The next morning there was a great breakdown. One beloved brother arose with a slip of paper in his hand. He said something like this: "While others were asleep last night I was examining my heart to find my sins, and I have written down on this paper those which I have committed since joining the church." He then went through them, one by one—sins against other members, defrauding Dr. Osgood, anger at his wife, disobedience toward his mother, and meddling in official business, being on his list. At the conclusion of his talk, he handed me an envelope containing a small sum of money to be returned to Dr. Osgood. He was so sincere and showed such emotion that a number of others broke down. After this there was no ground for discouragement. One after another arose and confessed their sins. One young man had broken all the Commandments, from the fourth to the tenth, inclusive.

Before going to Tsuendziao we had been very anxious about what attitude one old and influential member would take toward the meeting. We were afraid that he would not be responsive to the influence of the Spirit and that he would hinder others. On Monday morning, when so many broke down, he remained silent. But in the afternoon, after several had made confession and we were on the point of closing, this old member arose and confessed the sins of about twenty years—the period during which he had been a member of the church.

That night we were made very

happy by the testimony of an inveterate gambler. A few weeks ago his wife and mother attempted to commit suicide because of his incessant gambling. Among other things, he said this: "Formerly, my brother, who is now a Christian, was a very bad character. He was a gambler, an adulterer, and had a worse disposition than I have. Since joining the church he has become a far better man. Because I have seen this great change in my brother, I also want to become a Christian."

At the close of the meeting, a number of Christians and inquirers signified their intention of centering their energies during the coming year upon a few of their relatives and friends in order to lead them to Christ. Many made pledges for the support of the work. One young man will give \$5, another one \$2. One old man who has recently joined the church will stop using tobacco, and give the money formerly spent for it to the Lord.

Chu Cheo, China, February 1, 1909.

AFRICA.

A New Station in Africa.

A. F. Hensey.

C. P. Hedges and I are just back from our trip to Monieka. We are very glad to be home again, after a fifteen days' absence.

We found the people of Monieka very enthusiastic about having a mission station in their town. We chose the site which seemed to both of us most suitable—high and dry, with a good beach for a steamer landing, and a fine spring at the back end. We rallied the people all together, and they erected for us a neat church, capable of seating about 700 people.

We obtained the legal consent of the people in the presence of a State officer, and are now waiting for Bro. Eldred to come down from Longa, that

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we may present the application to the Commissaire. We expect him in about three days. Dr. Jaggard is already here. We had an opportunity of visiting Longa, and were glad to note the splendid progress.

We have every reason to hope that we will be granted this station much sooner than we were granted Longa, and I hardly need to tell you what that means. It means men, and at once!

Here is the situation.. At Longa we will have, in February, Bros. Eldred and Jaggard, with their wives. Taking for granted that Dr. Dye, with Mr. and Mrs. Moon, will have arrived, we will have at Bolenge, in addition to them, Dr. Widdowson, Mr. Hedges, and Miss Blackburn. But by the time the station is granted, Dr. Widdowson will be practically due home. Now, who can be spared to open Monieka?

We should have two new men, both married, if possible, one to remain at Bolenge, the other to go with one of the present force to the new station. Of these two, one should be a doctor, for we have pledged both the State and the Trading Company (S. A. B.) that you will station a doctor at Monieka. And there a doctor should have many medical fees, for it is only five miles from the headquarters of the mammoth trading company above mentioned, with sixteen posts and fifty white men. This company in days past has been very much opposed to our entrance into the Bosira River, but now they have extended to us the scepter of their favor.

Please don't let the committee think that it will be all right to wait six months before sending out these new men for Monieka. It takes at least a year to get even a working knowledge of the language and to become acclimated.

O, for a steamer! This is the united and continual sigh of your Congo missionaries. Let us hurry the

"Oregon" all we can, for it will be two years before she salutes Bolenge, after the contract has been let. And now is the hour to strike! State officials and traders and natives are extending to us a welcome and a favor unprecedented in the splendid history of your African work. And the Catholics were never so fanatical, so malignant, so zealous, so eager for victory over us at any price!

I think Bro. Hedges enjoyed this, his first itinerating trip. He had charg  of the stereopticon, and it won for us many a victory. I am hoping to write in a few days a fuller account of our trip, and Bro. Hedges will also write.

A Third Station in Congo.

A. F. Hensey.

Last January Dr. Widdowson and I went to Monieka, 250 miles beyond Bolenge, up the Bosira River. We went to "spy out the land" with a view to asking the State for a mission site in that neighborhood. At once we wrote home that "near there we should plant the banner of the cross a third time in Congoland." Then, in August, Mrs. Hensey visited Monieka, obtained the consent of the chiefs, and wrote to the society, advising that we ask the Government for a site at that palce. In reply, Bro. McLean cabled one of his terse commands, "Secure Monieka!" We arose to obey, but it was the high-water time, and next to impossible to make the journey by canoe or boat. What should we do? We asked passage on a State steamer, and it was granted, but we found that we must wait a long time. While we pondered, the director of the colossal Trading Company, known as the S. A. B., came in his fine steamer to visit Bolenge. When he heard where we wanted to go, he insisted on our going with him. We spent nearly all the night getting ready, and on

the morning of November 28th, C. P. Hedges and I started for Monieka.

The above mentioned director, M. Le Marinel, is a Belgian, but he is also an American, for he was born at Davenport, Ia., and spent the first eleven years of his life in that State. You will not then be surprised to learn that he speaks English as fluently as French. As we traveled in luxury on his elegant steamer, he seemed to enjoy bringing to mind again the days of his boyhood on an Iowa farm. It is nearly forty years since he returned to Belgium, but he still remembers the taste of "pop-corn," though in all those years he has not even seen that distinctively American delicacy again!

On our reaching the headquarters of the company, five miles from Monieka, he sent us on to our destination in a boat. Our entrance was a triumphal march. The old men even danced for joy, and urged us to build our houses and stay there with them. We spent a week there, preached many times, and Mr. Hedges showed them Bible pictures with the stereopticon. On one such occasion, more than a thousand people gazed in wonder and listened with strained interest to the explanations. In awe, they gave but one verdict, "It is God himself!"

We chose what seemed to us a fine site for a station, and had the nearest State official come and ask the people if they wished us to build there a mission station. To his many questions they assented with wild enthusiasm.

However, their ideas of the gospel are as yet a bit misty. When we preached against polygamy, they did not see how a man could get along with but one wife; but one morning two wives of a certain man had a quarrel as to which loved him best! For two hours they wrangled, and were only prevented from blows by

intervention. Then their common husband forgot his pride in his fifteen wives, and said in disgust to one of our workmen: "Tell that white man of yours to hurry up and come here to live, for when he comes, I'm going to put away all my wives except one, and that one I will thrash every day. Women are too noisy!"

Monieka has a bad name. Its people exceed in brawls and stealing. They carry their tax to the State only by compulsion. Two years ago they tried to kill a State officer who happened to stay over night in their village. Yet among them we staid unarmed. And, strange working of Providence—the man who told us first of Monieka was that very State officer! And this people listen to the gospel, and, while we were there, they erected a rude temple for the worship of God. I can tell you that it was an interesting sight to see 400 women clearing the ground, while 200 men built a church which will seat about 700 people. Surely there is some little good even in Monieka. Jesus Christ will find that little. But who shall take him to them? The present force is entirely inadequate for the stations already occupied at Bolenge and Longa. We are pledging both the State and the company that we locate a doctor there.

We met many white men. They are almost all nominal Catholics, but every one of them encouraged us. The Catholic priests in this section do not seem to try to change the people morally. They hang a few charms on their necks, teach them a few meaningless prayers, and count them among the mighty hosts they report as won from heathenism. As a result, their followers are not much different from ordinary heathen—only a hundred times meaner! But just recently an incident has occurred which shows the contrast between the Catholics and our people. Some na-

tives, passing through the grounds of the S. A. B., stole some tools, and carried them away to their town, there to reverse the prophetic method and forge them into knives and spears. But it happened that two of our evangelists are located there, and when they saw these tools, they wrote at once to the company officers, and the thieves were apprehended. Since then, when any of our people go to the company store to buy anything, the storekeeper never counts their brass rods, while he counts very carefully those of the Catholics.

While we were there the Catholic catechist preached to his people somewhat on this wise: "You mustn't take anything belonging to your black brethren. That is stealing, and you'll get in trouble with God if you do that. But if you steal from the white man, God won't mind, for he knows that the white man is rich." As if a Congo native needed to be encouraged to steal, or to be taught that the white man is his legitimate prey! Is it any wonder that the boys stand in a row from the kitchen to the dining room, stealing food as it passes along to the white man's table, and saying, "The rich white man must pay us tax?" We had some of our primers and school books with us, and almost every white man asked for one. One and all, they told us: "Here is your victory. Press hard your educational work, and in the end you will win over the Catholics with all their beads and medals and gaudy crosses."

The application for a station has been made, but when it is granted, who will man this station? In slang phrase, that is "up to you" of the homeland! The Bolenge church will do its part. When we returned, we told them of the opportunity there. Then we showed them how that in a few days all the evangelists would come home for the Christmas reunion,

and that this rich field would be at the mercy of the destroyer. When we finished, two came and said that they were willing to give up the Christmas joy and fellowship for the sake of Monieka. If you knew how much Christmas means to this people of so few joys, you would understand that this is real sacrifice. You may depend on the Bolenge church. But can the Bolenge church depend on you?

December 21, 1908.

Pioneering in Africa.

A. F. Hensey.

Mrs. Hensey and myself have just returned from a ten days' excursion up the Bosira River. Through the kindness of the commissaire of this district, we went on the steamship "Maringa," and returned on one of the steamers of the Trading Society, known as the "S. A. B.," the director very kindly allowing us the use of his own cabin. Much might be written of what we saw in all this journey, but I shall try to tell you only of the new work which we have opened up in the neighborhood of Bussira, the headquarters of the "S. A. B." Dr. Widowson and I made the first visit to this district last January, and in the towns of Besongo and Bonyeka we now have seven evangelists and 700 enrolled inquirers. Of these latter fully 100 seem intensely earnest.

The work at Bonyeka is beyond description. Our entrance was a triumphal march, and we were soon surrounded by hundreds of welcoming natives, the greater part of whom had never before seen a white woman. Some who came after we had gone into the house set apart for our use fought for a peep into the doors and windows, and it seemed for a time that they would break down the flimsy walls!

Then they sounded the great wooden

drum, and the people assembled to hear God's message. Picture if you will a great spreading-branched palaver tree, and you can see the auditorium nature had provided for us. Within the ample shade of this African temple sat a great circle of red-painted natives. In the center of one side sat the chiefs and old men, each in his own chair of state, with a curious, broad-bladed knife in his right hand; to their left sat the young warriors, uneasy with the spirit of those who are more used to the battleground than the temple, and beyond them the boys, as fidgety as the boys of any land. To the right the women and girls were huddled in a shapeless mass, as full of giggles and gossip as—might be expected. The other side of the circle was made up of those who are more earnestly seeking for the Light. These sang with much zest, if little tune, "There's not a friend like the lowly Jesus," and then came the message.

In this concourse sat more than 800 people; it was the moment of a lifetime, and so knew our Bolenge boys. I wish that some who doubt the wisdom of missions could have seen one of these, Iyokansombo, as I first saw him—the longest, lankest, awkwardest boy who ever struck a mission station—and then could have seen him as he stood at that supreme moment. As if conscious of the hour and the dignity of the message, he seemed to stand a little straighter and taller, and as he "reasoned of righteousness, and self-control, and the judgment to come," and pressed home the claims of Jesus Christ as the Savior and King of men, the whispering and the fidgeting died away, and in tense eagerness they leaned forward to catch every word.

The service over, the elders remained. Then arose Lonjataka, the hereditary chief, who in his town is

as autocratic as the Czar, ponderous in the dignity befitting a man who has 210 wives and forty houses in which they live. Thus said he: "White man, the words of God which you have spoken to us feel very good in our stomachs. If our young people agree to them, it will be good for Bonyeka. At Bolenge there are other missionaries. Why do n't you and Mamma stay here with us? We will build you a house, and you shall teach us of your new 'Witch-doctor,' whom you call Jesus, and perhaps even we old men will agree to him."

We explained to them the present impossibility of a mission station there, but they agreed to build at once a large house in which to worship God.

I do not think that I have ever stood in the presence of a great opportunity so tinged with sadness. Here is this great population—twenty times as large as that of Bolenge; their hearts are open; neither the vices of civilization nor sleeping-sickness have reached that far. If we could but strike while the iron is hot! But to secure a mission site there means a wait of probably two years, and Bonyeka is 250 miles from Bolenge, making frequent itineration impossible. O for a steamer, be it ever so small! You would not believe me if I should tell you the number of people that could be reached with the gospel by means of a suitable steamer.

We are so few that the vastness of our field casts always a shadow over us—the darkness which comes over the heart as we see all these people without the changing power of the One who is the fairest among ten thousand. As you pray, will you remember to pray "for us also, that God may open unto us a door for the Word," that these two millions of people may be saved both for the life that now is and for the life yet to be?

INDIA.

A Visit to Royalty.

Miss Mary Thompson.

What has been called the "National Movement" or "India for the Indians" has affected our work considerably. The people are more or less antagonistic to everything foreign. In no place is this seen in a more marked degree than among the students, and nothing is resented more than the teaching of the Bible. But we trust that there will soon be a different state of feeling.

There is a large Mohammedan state, Bhopal, near here. Recently the royal family invited our High School boys to play hockey. Mr. Cunningham went over for a day. Besides getting closer to the lives of the students, he saw and heard many interesting things in the Native State. He was entertained by the royal family. Of course, he did not see the ruling queen, as she is a purdah woman, and no man is permitted to see her face. People may speak to her through a curtain. She speaks English and is fairly well educated. She said she would not observe purdah except for her people. The queen is starting schools and is enthusiastic over education. She has an Englishman to supervise her schools and a native Christian is the head master of her High School. The prince asked Mr. Cunningham to stay the next day, which was Sunday, for another game. Mr. Cunningham explained to him that Sunday was the Christians' day for worship and rest, and that therefore he could not accept the kind invitation.

There has been a great deal of sickness here lately; the average attendance at the hospital last month was one hundred daily. Sickness has also interfered with the zenana work; only one village was visited in the month.

We are all rejoicing over the return

of Miss Josepha Franklin, who comes to Harda to take up the work her sister left when she went to Jubbulpore. There is also much rejoicing over another arrival—a daughter of Mr. and Mrs. Cunningham.

Harda.

The Two Lals.

Dr. Geo. E. Miller.

Our two great shining lights to their own people here in Mungeli are Hira Lal and Manak Lal. Hira Lal is our head drug compounder and chief medical assistant here in the hospital. He was first taught by Mr. Jackson, one of our pioneer missionaries, while yet a youth. His present medical ability and Christian character are due to Mrs. Gordon's painstaking instruction and example.

Hira Lal loves his work and loves his Lord; and the people love him. Even those who do not wish to love him are compelled to respect him. He is thoroughly painstaking and does not shirk. He goes through sun and shine—the mud and water of the rainy season, and the hot, dry dust of the summer—to see the sick, and wherever he goes he proclaims himself a true Christian by both word and deed.

Manak Lal is a Damoh Orphanage product. He works in Pendridih, one of our outstations. He, too, is true and sincere. He realizes that he is working for God and not for man, and he tries to do what the Lord would have him do. He conducts the church and prayer-meeting services in his station and preaches in the villages to the unbelieving Hindus.

We have all kinds of Christians here—good, bad, and otherwise—but these two men stand head and shoulders above their brethren. They are a help and an example to those who are struggling day by day to renew the "old man," and a thorn in the flesh of those who are Christians in words only and not in deed.

We are proud of the Lals. They are our beloved Timothy and Titus—the dusky-skinned brethren who are our delight and comfort when we long for the Christian fellowship we have left behind. They are worth all we and our brethren at home can do for them.

Once I saw a poor woman at home with but four quarters in her purse. It was the day for the March offering. She gave a quarter. The minister made another plea. With tears streaming down her face she gave another quarter, the half of her wealth. God is pouring out his blessings upon such devotion as this and is raising up other men like our Lals; and in the last day this good woman shall find herself rich beyond measure, for she gave what she could for the greatest work in the world; and she shall sit with the redeemed of India.

Mungeli.

Weddings in Damoh.

Dr. Mary T. McGavran.

The story books always end, "And so they were married." Our boys do not "end" in that way, but they leave us for good and all, for if they ever return as teachers or as preachers they are boys no more.

In the last month fourteen have left us in this way. Nine have gone to the Bible College in Jubbulpore, three to the High School in Harda, and two to do hospital work at Maudha. All were married before settling down. Four of the weddings were here, the rest in the places to which the boys went.

This was Mr. Saum's first experience in Hindu weddings. The church was full. A number of Hindus attended, as well as the Christians. A Hindu wedding is a long affair. There is much feasting and fun in connection with it. Ours seem very matter of fact.

Mr. and Mrs. Benlehr gave the wedding dinner. All the missionaries were

invited. They sat on the floor and ate with their fingers; they enjoyed it very much.

The girls attend the college as well as the boys. Owing to the fact that there is a house to keep, food to cook, and a husband to be kept in good humor, their course of study is somewhat simpler.

Our Sunday-schools continue to increase and improve. You may consider us as having a Sunday-school outnumbering the church. The church has 220 members; there are 350 enrolled in the Sunday-school.

The work in the hospital goes on as usual. One of the boys in the Orphanage was operated on for an abscess of the liver. He made a good recovery and is now quite well.

Miss Griffith has started a school near Damoh which promises well. The teacher is one of the Christian women living there. This is an ideal way to open up village work. We hope, as the Christian community increases, to have many such schools. She has a Sunday-school numbering fifty in the same village. Alfred Thomas, the house-father at the Orphanage, has a Sunday-school in another village; as many as eighty attend—almost the whole village.

We are preparing to take an active part in the Christian fair at Jubbulpore this year as we did last. This will be true of those who stay at home and of those who go. We encourage all who can get away from their work to attend. We wish all in the Mission to share in the blessings of this gathering.

From Bilaspur.

J. G. McGavran.

The church is keeping on just as usual. There are only a dozen or two candidates for baptism at present. They have been put off for a month or two, and will be for a while longer, I fear. The Sunday-school continues to

grow. Over six hundred are taught the lessons. This is a gain of about one hundred. We have organized a Teacher-training class, with thirty-six members.

The crops all about are good and the era of distress seems to be over. One of the schools has had to close on account of cholera. The cold of winter is settling down and some people find a sheet none too warm at night. All the missionaries are well and there are good prospects for an abundance of work.

PHILIPPINES.

A Growing Work.

Leslie Wolfe.

In a previous letter, I wrote about a meeting at Los Baños, held by one of our evangelists, Emilliano Batara. None were baptized until Sunday, January 17, 1909. On that Sunday, Emilliano baptized sixty-three men. Nearly all of these are soldiers in the division of the army known as "Philippine Scouts." Because of their discipline and training in the army, they are above the average of the Filipino in stability of character and intelligence. This great victory is in a large measure due, so far as human instrumentalities go, to the assistance of Captain Moses T. Barlow. Captain Barlow is one of our brethren and, in fact, he is a good preacher, having preached for us a few times here at Manila, both in the English and the native languages. I quote from a letter that Captain Barlow wrote me:

"Batara baptized sixty-three of my men last Lord's day. I believe most of them are in earnest, and the men's conversion has made a big change in their daily lives. I hope that the work will not be left here. The men have bought lots of Testaments and Hymnals, and I am surprised to see how

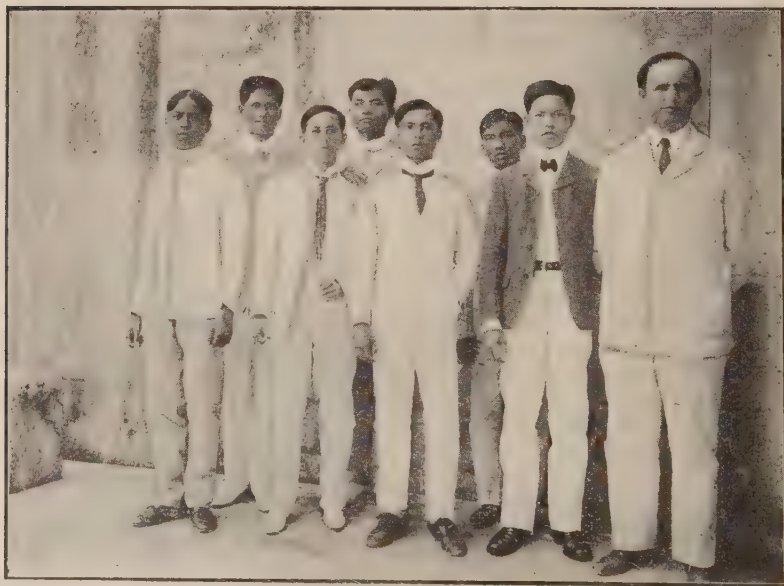
diligently many of them study of their own accord. Batara and I both worked and prayed in order to accomplish this, still I am certain that we are both willing to give God all the glory. I am so proud of what has been done. It is no secret. I would be glad to have it published anywhere and everywhere. Batara is a good preacher and a good missionary. You were very fortunate in getting him. He has won my heart."

Los Baños is an important town, being the location of an army post, and is a health resort. Heretofore there have been no Protestant services held in the community. There are many open doors like this one in the Philippines. In the same letter quoted from above, Captain Barlow exhorts me, "Don't forget your charges out here; and please try to get out and look after them as soon as possible." The presence of the missionaries is needed oftentimes in a number of places at the same time. The work demanding our immediate attention is enough to keep a half-dozen men very busy.

In the Singalon District of Manila we have had three baptisms thus far in January. In the central district of Manila, now under the direction of Bro. Kershner, there have been four baptisms this month. From the provinces has come the report of two baptisms this month. Doubtless there have been others in the provinces. With seventy-two baptisms reported for the first twenty days of this year, we feel that the prospects promise us the best year yet in the work of the Manila station. I am to assist in the dedication of a new chapel at Morong the first of February. Another chapel will soon be dedicated at Mariveles. These chapels have been provided almost entirely by the native brethren themselves. I am very happy because of the good work now being accomplished here, but happier in the antici-



Mrs. Leslie Wolfe's Class of English-speaking Filipino Girls,
and Edith Wolfe, Manila, Philippine Islands.



Leslie Wolfe and Young Men Studying for the Ministry at Manila,
Philippine Islands.

pation of an ever-enlarging work. Pray for us.

The Storm and Cholera.

Dr. C. L. Pickett.

We have had the worst storm in the memory of the oldest inhabitants. There was scarcely a roof in Labag that was left without some injury, and some outside towns suffered even worse. Many houses were blown down and in some places floods and waves added to the destruction. The mission property was uninjured except that the eave-troughs of the chapel were blown off. The chapel in Aparri was injured, though not altogether demolished.

The cholera has appeared in our midst. Although the Government sent an inspector at once and the necessary measures were taken to guard against its spread, it has held its own in Laoag and spread to two other towns in the province. There have been from two to ten cases a day, with the death rate of about eighty per cent. It is not confined to any one part of the city, but creeps around everywhere. The dispensary seems to be in the center of the infected area. Within two blocks of us in all directions are houses that are quarantined. We are doing all that we can to co-operate with the authorities and are treating many cases, but as a rule the calls for help come too late. The Filipino's resisting powers are not great. Ordinarily, he dies within twelve hours after the beginning of the attack.

Owing to the presence of cholera, we did not have our usual preachers' and workers' conference the first of the month. And owing to the storm and destruction the people were in no mood for evangelistic work. Notwithstanding this, we had eleven converts during the month. These came from four different places. The field is white unto the harvest.

The Laoag field has a population of 180,000. At the present time there is

only one missionary family to minister to their spiritual needs and to heal their sicknesses. They have no literature; they have no songs; they have no hospitals. There is no one to train them in active daily service for the living God. We need more helpers. We need them very much, and we need them now.

TIBET.

I had a long talk yesterday with a rich Tibetan, sitting here on the floor; plenty of chairs, but he would not sit on one, so I sat on the floor with him. We have just heard a few days ago that the emperor and dowager are dead, but we are so far out of China that it is a month before we hear what is happening. Revolution in China would scarcely disturb us here, I think. The people care very little about what is happening in the outside world.—A. L. Shelton, M. D., Batang, China.

James C. Ogden, writing from Batang, border of Tibet, under date of December 6th, says: "We arrived in Batang October 31st, after seventeen days of traveling. We had a fine journey—no sickness, no trouble, and every day was as nice and beautiful as could be, with hardly a cloud to mar the beauty of the clear, blue sky. Since arriving we have both been well, and believe we will be satisfied here. It is useless to say that we have been very busy since the very minute of our arrival. We have had to fix a place to stop and knock together a few tables, and put some shelves in a few old boxes for our dishes and eatables, and pile up a few planks to sleep on until we can do better. Like Dr. Shelton, we are living in a Tibetan mud house, up over a horse-sheep-cow-hog stable. It is not comfortable or pleasant, but if God gives us health, we shall be satisfied." It will be re-

membered that Batang is four hundred miles farther interior than Tachienlu. These missionaries are now 2,400 miles from Shanghai or the mouth of the Yangtse River. This is probably one of the farthest interior mission stations in the world.

JAPAN.

Osaka.

Two baptisms since last report.

A welcome meeting for the young men who have been baptized since Christmas was held in the mission home in January. About thirty-five persons were present, and a social evening was enjoyed. It seemed strange to see a Buddhist priest come in with the minister, and as that was our first time to entertain one of that faith, we wondered how he would enjoy the evening. We were soon at our ease, however, for no one present entered more heartily into the games, and he said to the minister, on his way home, "I had such a delightful time." He says he is not satisfied with Buddhism and is now studying Christianity. We hope that he may soon become an earnest Christian.

Mr. Smyser, English teacher in one of the city schools, is a member of our church. Though not a missionary, he is thoroughly interested and gives largely of his time to advance the cause in every way. His assistance has been invaluable during the past year, in the absence of a missionary to help in evangelistic work. He has organized a personal work class among the young men of the church. On each Sunday evening he, with one of the Christian boys, goes to Tanabe and holds a meeting. This work and the weekly work there for children are doing the people of the village great good.

At the beginning of the year a work

for children was started in Oji, a station near Osaka. This is the only Christian work that is being done in the village. About one hundred children attend this class. A number of grown people also attend, among whom is an old lady eighty-two years old. To see her mingle with the children is pleasing, but the most pleasing thing of all is to hear her sing, "Jesus Loves Me." There is also a pathetic side to this—when we think of one of her age having passed all these years with no knowledge of Him who loves, we are made sad. We pray, though, that the joy His love can give will yet be hers and that these last years will be happy years for her.

Sendai.

Mr. Nosee, a prominent Sendai lawyer, recently addressing the Sendai Men's Club—a club composed of the best intellect in Sendai—talked on the origin of law. His lecture was one of the greatest eulogies Christianity ever had in Sendai. The fact that Mr. Nosee is an earnest Christian gave his words more power. After the lecture, a visiting lawyer said, "So you are a Christian, Mr. Nosee?" "I have hung out that shingle," he replied, laughing.

The Sanuma Church organized a young men's club in December, with twenty-nine members. They print a monthly paper called "Michi no Tomo," or "Friends of the Way."

How fascinating it is to watch a nation in transformation from paganism to Christianity! When we came to Sendai, ten years ago, there was not a sign of Christmas anywhere in the city—except where older denominations had their meetings. This year several shop windows displayed Christmas decorations, some even having the doorways arched in fir boughs, with miniature Christmas

trees in the windows. At one shop a music-box continually played "Holy Night, Silent Night." In the picture post card shops were all sorts of Christmas cards, and at the book stalls were children's and adults' magazines with Christmas pictures on the covers. I could not but think, in spite of opposition, indifference, and old, old customs, Christ shall win in Japan. Christmas is an opening wedge—and how blessed it is that in all the world the word Christmas is the same in every tongue! It is one of the untranslated words that makes the ignorant ask its meaning. What a blessed privilege is ours who are permitted to see the transformation of this nation—which, though apparently slow, is surely growing Christward.

Joshi Sei Gakuin.

Bertha Clawson.

We have been reading in our church papers with more interest than you in the homeland can imagine of the Triangular Conference that was held in Chicago a short time ago. We pray for many more of such Conferences, and by the eye of faith we can see, not "from afar," the results that are bound to come from such earnest, united efforts. But it is not of this Conference that we wish to write this morning, interesting in the extreme though it be to us. We like the name "Triangular," as applied to it. It suggests to our mind the triangular life that missionaries live. A missionary's life is not monotonous. If "variety is the very spice of life" be true, then of all peoples, a missionary's life is the most spicy. To illustrate, let me give you three leaves from the diary of one missionary during the past year:

First.—The second year Bible girls are studying Acts iv, 1-10. The lesson story has been told in a simple, im-

pressive way by one of the girls. The question and answer method is being used to find out how nearly they have grasped the deep significance of the lesson. Among many others was this question, "Why did Peter say to the lame man, 'Look on me?'" Imagine the teacher's surprise when came the reply, "He meant, 'Look at me. You can tell by looking at me that I have no silver or gold.'"

Second.—This occurred at the Christmas entertainment in one of our churches, where the program was prepared entirely by the Japanese Sunday-school teachers. Material for Christmas programs translated into the Japanese language is very scarce, so when a teacher desires a recitation or a dialogue for his class, it is incumbent upon him to do one of three things: he must either translate something from English, or compose something, or give his class Bible verses to commit. Two little boys had as a dialogue, Matt. iv, 1-11. When the child who represented Satan came to the verse, "If thou be the Son of God, command that these stones be made bread," he threw two round, smooth stones of good size at the feet of the other boy, who spurned them, saying, "It is written, Man shall not live by bread alone," etc. Not a ripple of surprise passed over the faces in the great audience, and not one thought of its being in any way sacrilegious entered the minds of any one present, seemingly.

Third.—It is the first Christian Endeavor meeting of the New Year. It is held in the spacious library room of the school. The Christmas and New Year's decorations have not yet been removed, and the subdued light of the room casts a beautiful spell upon the faces of the girls as they quietly and soberly wait before God. One of the Japanese teachers leads the meeting. The subject is, "My

motto for the New Year." The leader's motto for the New Year was read from Phil. ii, 5-11, "Let the same mind be in you which was in Christ Jesus." One girl had brooded over sorrows through the old year that she should have forgotten, so she chose as her motto, "Rejoice always." Another had been forgetful of the motto she had chosen for 1908, so she chose the same for 1909, "In everything giving thanks." In rapid succession were read: "Let the words of my mouth and the meditations of my heart be acceptable," "Study to show thyself approved unto God," "Let no evil words proceed out of your mouth," "Avoid foolish discussions," "Be ye kind to one another, tender-hearted, forgiving one another," "Love your enemies," "I will bless thee, and be thou a blessing," "Be thou faithful unto death," "Buried with Him in baptism," "Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as new-born babes, desire the sincere milk of the Word, that ye may grow thereby," "Be ye followers of God, as dear children." The service was interspersed with the favorite songs of absent members who were with us in this first meeting one year ago.

They will forget these mottoes? Yes, many times they will forget, but it was a sublime moment in their lives when they chose these texts and promised before God that to the best of their knowledge they would follow their teachings, and the teachers who have these girls on their hearts night and day may be pardoned for their thrill of joy and pride as they looked into the earnest faces of their girls and rejoiced in their growth in spiritual things.

The funny, the ridiculous, the sub-

lime! There may be many other sides to our existence, but these three are with us every day, forming the triangular life that is livable and is worth living.

Takinogawa, Tokyo, Japan.

Sei Gakuin Notes.

Mr. Nikaido, a student in the Bible College, was ill during the holidays. He is now back in college and has resumed his studies again.

Twenty-seven little girls attended club Saturday, January 30th. It being their first meeting since the New Year, much time was spent in games and getting better acquainted.

The women's meeting on January 28th was well attended. After the Bible lesson, the women enjoyed a number of games. At the close of the meeting several earnest prayers were offered in behalf of Mrs. Gomi, our sick member.

Mr. Fujisaka, a captain in the army, and located in the barracks at Akabane, a city about six miles from Tokyo, is attending our English night school.

An Otogi-banashi—kwai (the telling of nursery tales) was held in the chapel January 23d. About 400 children were present. The students from the Joshi Gakuin favored the children with one vocal selection. The talks given by the different speakers were long but much enjoyed by the children.

On January 16th the Society for Prevention of Cruelty to Animals, or Mercy Department, held a big meeting in the chapel. The Sunday-school pupils sang one song. Many splendid illustrations were given, and it is hoped that many helpful thoughts were derived from this meeting.